

*Only this*  
A Briefe

24

# A N S W E R

Unto a Book Intituled

S H E T I N A H,

O R,

*A Demonstration of the Divine Presence in places of Religious Worship; Published by John Stillingfleet, who styles himself M. A. Rector of Beekingham in Lincoln-shire, and late Fellow of St. Johns Colledge in Cambridge.*

In which Book he hath declared many perverse things against the people of God (called Quakers,) and for so much as is considerable, wherein that people are any way concerned, it is in the power of God here Answered,

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*By one who is set for the defence of the Gospel,*

WILLIAM SMITH.

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*But the wicked are like the troubled Sea when it cannot rest, whose waves cast up mire and dirt, Iſai. 57. 20.*

Printed in the Year, 1664.



## To the READER



Reader,

**I**T is my love to Gods precious Truth and People, that doth engage me to this undertaking, for I am not a man of strife, though at this time constrained to make a just defence against the force of an open enemy: and though the battel hath been long, and enemies many, that hath appeared against us, & that the Answers which hath been given to several opposers might be sufficient on our behalf, yet seeing that they still rise up against us in open view, we have strength in the Lord to fight the good fight of faith, for the truth of God hath ever met with many and great oppositions in every manifestation through all ages, and it hath alwaies been opposed as error and delusion, and such as have lived in it as hereticks and seducers, and so the truth not being known as it is, it hath been censured by strangers to be the greatest delusion, who in darknesse and blindness hath alwaies oppressed and persecuted the birth born of it, and so it is at this day, as by the great opposition, oppression, and persecution of those that live in it, doth clearly manifest; and whereas John Stillingsfleet hath endeavoured to cloud the Sun in a clear day, yet his darknesse cannot remain upon the glorious truth, but with the light and power of God is removed as airy vapours, therefore Reader be equal in thy judgement, and let Gods witness determine the matter, and though many answers be but short, yet if thou reads with that of God in thee, thou wilt find them full to the matter stated, and if thou by diligent reading reap any profit to thy soul, the end of my labour will be answered, who am a lover of all souls.

W. S.

**READER**, thou maist take notice that John Stillingsfleet's Book was Answered more at large in the 10. Moneth, 1662. but through miscarriage at the Presse, some part of it was lost, and the remaining part is but lately come to my hands, which is the reason that this came no sooner to view.

Given forth the second time in  
the 11. Moneth, 1663.

## A Brief Answer, &c.



*John Stillingfleet*, I shall collect some heads out of thy Book, wherein the truth and people of God are most concerned, and briefly answer them.

**T**hou hast directed an Epistle to one whom thou calle Right Honourable Anthony Lord Ashbie, one of his Ma<sup>ties</sup> most Honourable Privy Counsell, and thou acknowledgest his goodnesse and favours, and upon such considerations thou sayest, thou prostrates the Treatise of thy Book at his Honours feet, not with any hopes to equallize his worth, or merit his patronage with so slender an Essay as it is.

*Ans.* Such gratuities for favours, manifest but little kindnesse, and if well considered, will not be found worthy of any acceptance; for it being a Treatise against the truth and people of God, it is not to be received or entertained as a seasonable gift, and being but a slender Essay, it is in the lowest and weakest manner offered in thy own way, and so altogether unworthy of reception by him, at whose feet thou hast prostrated it.

*Thou sayest, the Majestick Shetinah, and the divine presence in Gospel worship fills both pages of thy ensuing discourse.*

*Ans.* The majesty and glory of God is in himself, and cannot be engraven or printed in pages, and as for thy matter with which thou hast filled thy pages, it doth not favour of the divine presence, as presently will appear, but thy pages are filled with thy own conceptions, and thou offers them as divine truths.

*Thou sayest, all thy ambition is, by this slender Essay, to act the part of Socrates his staffe.*

*Ans.* Socrates staffe, and the divine presence is not alike, and thou hast soon forgotten that thou said thy pages were filled with the divine presence, but it is here manifested what thou fills them withall, and what thy Essay tendeth to, and what thy ambition is to act, which indeed is more like a heathen then a Christian.

*Thou sayest, too too many want such a staffe to correct them for their errors, and that the Ministers of the Gospel are looked upon as the Pur-*  
*servants*



*servants of the great whore of Babylon, and are set at open defiance.*

*Ans.* Would thou be correcting error with thy staffe before thou hast shewed what error is, and who they are that live in it, and did ever Gospel Ministers correct errors with a staffe, though too too many have lived in manifest errors, and if errors be so to be corrected, then I am sure the staffe would fall to thy own share, who calls truth error, and would be correcting it with a staffe, which manifests that thou art a Pursivant of the great whore indeed, and we cannot but pity thee, though we set thy staffe at open defiance, but Gospel Ministers are owned and honoured, and that in love unfeigned.

*Thou sayest, the Spirit of life, the light within, the everlasting word, the everlasting Gospel, are the choice Rarities that will relish only in the curious palates of our Quakers, and in the mean time, thou sayest the Church of God lyes destitute and forlorn.*

*Ans.* Yes, these are the things indeed which is choice food unto us, and therein we relish the sweetnesse of the heavenly virtue, by which our souls are abundantly refreshed, and this is our wine and milk without money or price, and therefore we cannot buy and trade with thee, and can the Church of God lye destitute where these things are loved, and wouldst thou be counted a Gospel Minister, and would not have people to love and feed upon the everlasting word, and the everlasting Gospel. What Gospel dost thou preach if it be not everlasting, but with the light of the Gospel thou art comprehended, and art found out of the Spirit of life, and light within, and so thou preachest thy own words, and not the word everlasting.

*Thou sayest, they cry down all stipends of preachers as the hire of the great whore of Babylon, and the legal maintenance by tithes as an introduction to Antichristianisme.*

*Ans.* Yes, we do so, for the whore hath set them up, and they are nourished in her lap, and we say that legal maintenance by tithes are not only an introduction to Antichristianism, but is practised in Antichrists Kingdome, and wouldst thou be a Gospel Minister, and art pleading for stipends and tithes, thy doctrine demonstrates thy principle, and thy practice doth manifest that Christ never sent thee, for none of his Ministers ever took stipends or tithes for their labour in the Gospel: and therefore  
thou

thou art found out of their way and practice; for which cause thy ministry is denied.

*Thou also hast directed a Preface to the Reader, wherein thou sayest, the main scope and design of thy present undertaking is to vindicate the publick worship of God, and his sacred ordinances from that undervaluing contempt which hath been thrown upon them by Quakers, &c.*

*Ans.* Thy scope, and design, and undertaking is for desolution, and as for the Quakers, they neither undervalue nor contemn the publick worship of God nor his sacred ordinances, for they have not so learned Christ; but thy undertaking is to vindicate those things which God hath not appointed nor ordained, and such things we do deny, but we worship God in the Spirit, which is the publick worship, for it is without limitation, and it is thy worship which is private, who creeps into a house made with hands, and wouldst limit the holy One unto it to be worshipped; and thus thou ravines about in thy own way, and calls evil good, and undertakes to vindicate it.

*Thou sayest, Hereticks are the greater foxes, and the lesser foxes, and hunting and taking of such are not only a noble recreation (adequate) indeed for the vast ability of the most generously spirited Christians, but also a very charitable undertaking for the Church of God in those that can but any way help forward so serviceable a design.*

*Ans.* Thou thirsts to have thy design promoted, and so presents it to others as a noble recreation, and a charitable undertaking for Christians, but true Christians did never recreate themselves after that manner, nor never were found in such an undertaking, for *Paul* saith, after some admonitions a Heretick is to be rejected, if he refuse to hear, but he doth not say hunt them, and take them, and destroy them, and *Paul* was a good Christian, but thou art promoting thy design against the innocent, and under the name of foxes would have them hunted and taken, by which it is seen what is in thy heart, if thy hands had power, for it is to be understood, that a lamb never hunted a fox, but it is the nature of a fox to hunt the lambs, and if he can come to his prey he devours and destroyes them, and a fox hath his hole for the day, and ravines in the night (mark that) and that is the hunter and devourer which is thy secret design, but thou art chained, and the lambs preserved.

*Thou saist, where could we find the proverb more fully verified then in the subtil deluding Schismatics of our age, and for bloody cruelty can we find a parallel of these where they get power, and is it not high time, saist thou, to endeavour the reclaiming and reformation of those whose main intendment is, to ruine the Church of God, and deny the precious Truths and Ordinances of the Gospel.*

*Ans. These things are certainly thy own, and it is high time for thee to reclaim and reform thy unruly spirit, which is found in the highest degree of enmity and cruelty, which the Quakers were never guilty of, for their principle leads them in love and peace, and good will to all men, and that line doth not parallel with bloud-thirsty men, who are destroying one another, about their worships and Religion, and it is high time that such were reclaimed and reformed from their iniquity, of which the Quakers were never guilty.*

*Thou saist, the Wolves were destroyed out of the Land by a victorious Prince; oh! saist thou, that we could see the like deliverance from the Foxes.*

*Ans. Here the bottome of the pit is come up, and a murderer is seen, which would destroy the innocent as Foxes, and would have the help of a Prince to do it, by which thou shewest the nature of a Wolf, and the Land is spread over with too many such as thou art, that the Lambs can hardly find an outward place to lie down quietly amongst you.*

*Thou saist, for Justice, that puts thee upon looking well about thee at home, since in that little spot of ground divine providence and goodnesse hath called thee to be resident upon in the work and calling of a Minister of the Gospel, thou hast sound many, even too many, saist thou, of these little Foxes to have their fixed abode, being sadly perverted by the grosse and strong delusions of the Quakers.*

*Ans. Thou hast already manifested thy Justice, and it is seen to be in the enmity and thy residence in that place, as a Gospel Minister was never so ordered by Gods providence and goodnesse, but a great Living called thee, and in it man hath placed thee, and it is for thy gain that thou looks so well about thee, and if such as thou calls Foxes could put into thy mouth willingly, as thou takes it from them unlawfully, then it is like thou wouldst blot out the name of Foxes, and give them the name of Christians;*  
and

and in this stands thy Justice, to feed upon the fat, and to live at ease in thy residence, and for such whose fixed abode is there, whom thou calls Foxes, they was converted to the faith of Christ before thou came to be resident amongst them, and it is the truth of God which they have received, by which they are turned from error and delusions, and their fixed abode is their natural right, and they are a people whom I very well know, and I know that they live peaceably & soberly, and are of an honest conversation, and thou hast nothing against them justly, saving this one thing, that they worship the God of their Fathers, after the manner which thou calls heresie.

*Thou saist, they are hurried to a high degree of contempt of publick prayers, preaching, sacraments, &c. and these by right, saist thou, are part of my charge, though they have withdrawn themselves from being any part of my flock.*

*Answ.* They are established in the truth, and publick prayer, and preaching in the spirit of God they never denied, and they are not by right any part of thy charge, for since thy coming among them they have denied thy practice, and therefore they are not withdrawn from thee, for they never belonged unto thee, and if it should be granted, that some of them were part of thy charge, and of thy flock, then hast not thou been a carelesse shepherd to let thy flock goe astray and be lost, how canst thou say, if it be so, that thou hast kept all thy flock together, which is the care of a good shepherd?

*Thou saist, to attempt the best means, and to use the most likely wayes and method for their recovery, seems not onely truly charitable, but highly just, and equitable.*

*Answ.* Thy attempts and means are far unlikely to recover them, if they was in error, for thou attempts to be delivered from them and destroy them, and so thy words are wind and confusion, first crying out for help to be delivered from them, & then saying thou attempts the best means to recover them, but that which a man seeks to be delivered from, he do h not attempt to recover and regain, and so thy justice, charity and equity, stands in the ground of enmity.

*Thou saist, considering therefore how industrious the little Foxes are, and how studiously diligent seducers all along hath been, by continual pra-*  
ing

*ting in their canting language, and by publishing unintelligible fancies, out of a deep sense of that dangerous and ruinous course, many sayest thou, not only in my own parish, but throughout the whole Nation are seduced into, h. we I adventured the publication of this small Treatise, as an antidote, through Gods blessing, against that corroding and spreading Gangreen of heretical and diabolical delusion.*

*Answ.* An industrious Christian is commendable, and to be diligent in that which is good, is worthy of encouragement, and herein we labour in the work of the Gospel, and we speak in an intelligible language to that of God in all, and here thou hast uttered confusion again, first saying, they are deluded, and then saying the language is unintelligible, and so it is plain that thou understands not our principle, for nothing can be understood but by true intelligence, and though thou understand it not, but in thy ignorance calls it delusion, yet we know that it is the truth of God, and spreads abroad to the glory of God, and the comfort of many souls, and by it the serpents poison is expelled out the heart, but thy antidote is unwholesom and unfavoury, and where it is received, it will infect with deadly poison.

*Thou sayest, what remains, shall be only to implore an effectual blessing from heaven upon these weak endeavours of mine, that they may promote piety, prevent apostasy, raise those that are fallen, confirm those that stand upright in the wayes of God, and contribute somewhat or other to the furtherance of souls in their progresse towards the new Jerusalem.*

*Answ.* God blesteth his own seed, and it is blessed for ever, but the breath of his mouth blasts thy endeavours, for thy voice is in the apostasy, and with it thou labours to prevent people for coming out of the apostasy, and to keep them in the fall, where none can stand upright in the wayes of God, and thy endeavours are weak indeed to promote piety, but strong in subtilty, to pervert the right way of God, if it was possible, and so thou art not a furtherer of souls towards the new Jerusalem, but keeps them in Jerusalem below, where they are in bondage.

*Thou hast divided thy Books into fourteen Chapters, which would enlarge a volume to answer every particular matter, for thou hast drawn such long discourses touching one and the same thing, that by answering*



one part may fully answer the whole. The first part of thy Book is generally composed Philosophically, and though thou hast stated their sayings hiddenly, and so would passe them for thy own, yet I well know their language, and with the light of Christ can see a thief at midnight.

In the first Chapter thou states two things more generally, self-reflection, and divine revelation, and thou sayest, mans rational reflection upon himself, if faithfully improved, would with convincing evidence secure him both against atheism and irreligion.

*Ans.* This is a false assertion, for as people lies in the fall they neither know God, nor believe in him, and however they may improve any rational faculty, yet they cannot thereby work their own security, for it is not possible that man should secure himself by any thing of himself, or that he should know God, and believe in him from such a principle, for it is self that sinneth, and that which sinneth doth never reflect upon a man for sin, but all such reflections are by the principle of God, in which there is no sin, and thereby man comes to see himself in the fall, and if that principle be faithfully improved, it will redeem out of atheisme and irreligion, and bring to Christ Jesus the sure foundation of the pure religion.

*Thou sayest, that self-reflection may easily discover that there is a God.*

*Ans.* This is false again, for none knows the Father but the Son, and he to whom the Son reveals him, and thou not knowing by what way God discovers himself, thou art not fit either to speak or write of him.

*Thou sayest, if the soul be immaterial, it cannot be generated or made by any material production, it remains, sayest thou, it must have its being immediately raised out of nothing.*

*Ans.* No supposition is a good ground for a conclusion, and thou first sayest, if the soul be immaterial, by which supposition it is manifest that thou hast no certain knowledge what the soul is, and yet thou draws a conclusion, saying, it must have its being immediately raised out of nothing, so that by what thou hast declared concerning the discovery of God, and the production of the soul, it is evident that thou art a stranger to the things of God,



God, for God is the chiefest good, and the onely fountain from whence all good things are produced, and man became a living soul by the breath of his life, not immediately raised out of nothing, but breathed from the nature of life and immortality, and this might fully answer all thy Book.

*Thou saist, the chief matter is Gods omnipotencie, and immensity, or omnipresence, and bids consider these jointly, so they are a solid foundation, saist thou, for that religious worship that is due to God.*

*Ans.* Neither thy imaginations nor stoln words will make a solid foundation for that religious worship that is due to God, but his own foundation is sure, and the true worshippers are built upon it, and his almighty power and presence is with them and they bow before him.

*Thou saist, if we do again consider the manner of discoveries of these two forementioned attributes (viz.) that it is by the very light of nature, and by the improvement of right reason, and understanding that common benefit, that Christ enlightens every man that comes into the world, and thou margins the name Quakers, and saist, this may let that fond Generation of people know, who are so highly enamoured with, and do so superficially dote upon their so much adorned and adored notion of a light within, that there is other work that God hath designed that inward light for them by its native strength, lustre, and radiance, infallibly to guide us, if faithfully followed, as they, no lesse, saist thou, prophanely then ignorantly do imagine, to the place of blis and happiness.*

*Ans.* Thou art proved to want the knowledge of God and his attributes, and so art improving thy own wisdom against him, and by the discovery thou makes of the light of Christ, that enlightens every one that comes into the world, and it doth appear that thou remains in darknesse, and thou should have distinguished, if thou could, between the nature of man in the fall, and the nature of Christ that never fell, for we own the light which is manifest from the nature of Christ to be the true light which enlightens every one that comes into the world, but they that rebell against it, can never come to the place of blis and happiness by it, but we are in love with it, and knows the work which God hath designed for it, which is to destroy the

work of the Devil, and to be salvation unto the ends of the earth unto all that in it believe, and its native strength, lustre, and radancie is an infallible guide if faithfully followed, to bring to the place of blis and happinesse, and though thou be in the unbelief, yet this is our report concerning the true light, and we know it is neither prophanenesse, ignorance, imaginations, nor notions.

*Thou saist, this inward light, which the wise mans stiles the candle of the Lord, and at the best, saist thou, burnes but in the socket of a corrupt mind with very much dimnesse, should ever discover the right and ready way to the new Jerusalem, is the product only of mens foolish fancies, their pride and ignorance.*

*Ans.* The inward light which the wise man stiles the candle of the Lord, is broken forth of the socket of a corrupt mind in many, and now shines upon the house top, and what would thou have to discover the right and ready way to new Jerusalem, if not the candle of the Lord, which is his light within, but this is not thy guide, and so thou remains in Jerusalem below, where Hagar's seed ruleth, but we have found the right and ready way to Jerusalem above, the City of the great King, and are set down under his Government in peace.

*Thou now comes to speak of divine Revelation, and saith, that God is every where present, filling all places and spaces both real and imaginative by his immensity.*

*Ans.* Then stand thou in his fear, for he is near thee as a swite witnesse against thee, and however God is present with other things in their kind, yet he doth not reveal himself unto man by any other way, or by any other thing then the light of Christ, and we know how God manifests himself in every particular place, according to mans present state and condition, and what his hot displeasure is revealed against, and what his loving kindnesse and mercy is revealed unto.

*Thou saist, but though God be every where present, and so wish every creature equally, in regard of his infinite essence, and of his immensity, yet as to the special and peculiar efficacie of his presence he is not with all, either things, or places, or persons after the same manner present.*

*Ans.*

*Ans.* If God be equally present with every Creature, in regard of his infinite Essence, then all things have the same proportion of it, but all things have not the same proportion of Gods infinite Essence, therefore not with every creature equally, for an equal proportion is the same to all, and doth not admit of any thing special, but his infiniteness is in himself, and he measures forth so much as his pleasure is to give, and it is an equal proportion unto all according to his pleasure, yet some have more and some lesse, but all some, and that measure so manifested in man, hath a peculiar efficacie as to its operation, through the obedience unto it, and this is equal in it self, and special by it self, and yet in the infiniteness of Essence without any distinction.

*Thou sayst that God is present with all his creatures as the preserver, guider, and governour of them.*

*Ans.* Whosoever sinneth are not preserved, guided, nor governed by God, but some do sin, therefore God is not so present with all, but they that come to the effectual working of his power, they know an immortal birth quickned and raised, with which the preserving, guiding, and governing power of God is present.

*Thou sayst, thy design mainly intended is against those, who because they are wise in their own conceit, do neglect publick Sermons and Sacraments.*

*Ans.* Thy main intendment and design is against those that God hath redeemed from the earth, and from all false ways and worships, and gathered them into the publick worship of his spirit, where they hear Christs voice and follows him, and cannot own thy Church, or Sermons, or Sacraments.

In the second Chapter, thou seems to hold forth a general presence of God with all things, and more especially with some things, but hath not shewed what those things are, though thou intend it to the worship now generally practised, but hast never come close to the matter thou aimes at, but hast multiplied thy own words and thoughts about the Saints worship in times past, which according to the Scripture we own in their dispensations, but thou hast not proved that the place which thou calls a Church, or the worship that is there observed is either of them true or warrantable

rantable according to any Scripture precept or president, or the mind of God at this day, so that thy whole Book may silence it self as to the matter thou aims at, for where a thing is not rightly stated, and truly proved, it is a sufficient proof against it self; yet I shall briefly answer a few things more.

*Thou sayest, had there not been a peculiar people, a royal seed, even the Church of God, to be raised out of the ruines of fallen man by the interposing of Christ, first proffered and propounded for the worlds reparation in that fundamental promise the seed of the woman shall break the serpens head.*

*Ans.* Thou hast confessed that the Church of God is the royal seed, then it is such as are born of the seed that are Gods peculiar people, and true members of his Church; therefore mark thy own words, for if the royal seed be the Church, as thou hast confessed, and in it self is true, then neither wood, nor stone, nor people in the fall can be the Church, and the seed is known in which the Church flourisheth in this day of her restitution out of the wilderness, and the promise is unto us fulfilled who are born of God.

*Thou sayest, but among all the manifestations of Gods presence and favours, there are none more remarkably signal for constant reviving and comforting the hearts of his people, then those that have been truly experienced in his ordinances, enjoyed by his servants in those places which either by divine appointment, or at least by divine approbation have been separated and set apart for religious worship, and the service of God.*

*Ans.* This is a place in which thou hast come as near the matter thou aims at, as any place in thy book, therefore I shall speak more fully to it, thou hast so stated the matter in general terms, as that it may lye which way any will bend it, and is it reasonable to state things in general terms, as to what hath been, and not to discover the things that are, which is the matter thou undertakes to vindicate, for as to the appointment, or at least approvement of God concerning the sanctuary, tabernacle, temple, and synagogues, we do not deny but Christ is come the fulfiller of all figures, and he saith, neither at Jerusalem, nor at this mountain shall men worship the Father, but the true worshippers shall worship

ship him in spirit and truth: and thou sayest, it was but the ceremonial part that was abolished, but thou may know that it was the very place in which their worship was performed in that dispensation, for Christ said concerning the temple, that there should not be lett one stone upon another which should not be thrown down, which thing came to passe, so that the place once appointed of God was thrown down, and he did not command that it should be set up again for a place of worship, and the true worshippers that followed Christ, they worshipped in the spirit, and they was not bound to time, place or person, but as they was ordered in the spirit, so they was instant to serve God and worship him without regarding either place or time, so that it may be understood, that there was never any particular place appointed or approved of God since that time as a place set apart onely for a place of worship; and as for those places which are now called Churches, they were never set apart by divine appointment for any such service as is practised in them; and therefore the hearts of such as waits to be revived and comforted with the refreshings of Gods presence, must turn away from them, and turn to the light of Christ within, where the streams of life runs sweetly, for God is no other way known in that place which thou would have to be a Church, nor in that worship which is there observed but by manifesting himself against them, and when thou comes to be truly awakned in thy conscience, thou wilt know that neither thy Church, worship, or ministry are either appointed, approved or ordained of God.

*Thou sayest, do you count it your priviledge, your perfection to throw off Gods publick ordinances, with an admiration of your silent and dumb congregations in private, must it not needs argue, saidst thou, a very sleepe, not to say a benumbed and besotted conscience, thus to throw away the wholesome milk of the word in a disdainful pet, and yet never complain of the hunger and thirst of your souls.*

*Answe.* Our priviledge and perfection is in Christ, whom God hath ordained to be our salvation, and he gives us the milk of his word, and feeds us with meat in due season, and that is our food in silence, by which we are kept fresh and living unto God, whilest all false worshippers are asleepe in the first Adam, and be-

nummed and befotted in the earthly nature, where they have no sense nor feeling of the virtuous springs, and our tongues are not our own, nor our wills at liberty, and yet the Gospel is unto us committed, and in the word of life we publish the glad tidings of it, and though we do not speak words, yet we feel the presence of God with us, and that satisfies our hunger, and refreshes our thirst, and he answers all our complainings in secret, but thou wouldst have us complain to such as thee, and to buy thy words for food, and to receive them for satisfaction which we turn away from, knowing it is but a dry bress in which there is no vertue at all

*Thou saist, a Quaker once told thee, he got more good by their silent meetings, then ever he got by hearing the Ministers in publick.*

*Ans<sup>w</sup>.* As to thy publick Ministry, his words might be true, yet who are sent of God, and preaches the Gospel of God, we do get much good by their publick Ministry, for thereby we are informed into the life and power of God, which in silent waiting upon him we taste and feel, and all our fresh springs are in him.

*Thou saist, God ordains not our immediate addresse to Heaven, we must live by faith, and not by vision, but he commands us to use ordinary means.*

*Ans<sup>w</sup>.* God doth ordain our immediate addresse to heaven, and that in the work of our faith, and we live by it, and have the holy visions of God opened in it, and by this means we find comfort to our souls, and whether would thou have people to make their addresse, if not to Heaven, would thou not have them addresse themselves unto Christ, and is not Christ in Heaven, and what faith would thou have them to live by, and what means would thou have them to use, if they must not addresse themselves to Heaven, for true faith and means goes to Heaven, and all that lives by the faith of the Son of God, and uses those means that he appoints them, they addresse themselves immediately to heaven, and in all their distresses and afflictions, they finde grace to help them in their need, and by this faith we live in the power of an endlesse life.

*Thou sayest, well, however Sampsons foxes may have their heads lock-*



looking divers ways, yet they are joynd together with firebrands in their tails; and howsoever those that desert the publick means, may tend some of them to prophanesse, others to a schismatical, not to say an heretical separation, many heresies going currently for new lights, yet, sayest thou, this is the firebrand, or rather the Devils dead coal.

*Ans.* We are gathered in the unity of the Spirit of God, in which our faces are turned Sion-ward, and looks all one way, and after the manner which thou calls heresie, so worship we the God of our Fathers, and thy words belongs to thy self, and the sons of Adam in the fall, who are looking, some to one thing, and some to another, and yet the firebrand joyns your tails, with which you would burn up the fruitful field, and consume Gods heritage from the earth; and this is a coal of Cains nature, which the Devil blows up sometimes into a heat, and sometimes into a flame, and so thou may read the next Chapter (which is the third) to be thy own state, in which thou speaks of Cains going forth from the presence of the Lord, and sayest, *They which voluntarily leave Gods instituted worship, and his commanded ordinances, put themselves into a wandering condition.*

*Ans.* Yes, they do so, and therefore it must needs follow, that they that forsakes the will worships, and vain worships, and comes to Gods instituted worship in his Spirit, that they come into a stayed and settled condition; and so it is, thou and old Adam, sons in the fall, that are in Cains countrey, sometimes wandring after one invention, sometimes after another, and this is your worship which God never instituted, but the children of light are in covenant with God, and rests in peace.

*In the fourth Chapter thou sayest, the sons of men which are of a mixt nature, partly spirit, and partly body, are by their very being determined both to time and place, in their rendring actual worship unto God.*

*Ans.* The mixture is in the fall, but who are regenerated and born again, they live in the spirit, and knows both time and place to render actual worship unto God in the order of his spirit, and yet are not determined to time or place by limitation.

*Thou saist, if the God of this world would have all Professours enjoy a total immunity from the Law of God, and all manner of licentiousnesse allowed without check of conscience, let him then make an every day Sabbath.*

*Answ.* Christ is Lord of the Sabbath, and Christians enjoys an every day Sabbath in Christ, of whom the Jewes Sabbath was a figure, and they are in his righteousness, and doth not allow any licentiousnesse, for their rest is holy, and they lie down in it without check of conscience.

*Thou saist, publick worship speaks a joint concurrence of several worshippers for the performance of the same action of religious worship, so that the very light of nature, saist thou, gives it clear suffrage for the necessity of convenient places of meeting for the performance of the publick worship and service of God.*

*Answ.* Christians do jointly concur in the spirit in which they have unity, and that in the same action of religious worship, but Apostates cannot do so, and though they meet together in one place, yet not having unity in the spirit, they cannot jointly concur in the worship of God, and so the place and worship (which thou calls publick) being set up in the apostasie, and not after Christ, the Christians cannot own them, for light and darknesse hath no communion together.

*Thou saist, is not this to cry up inward light, and yet plainly to live in darknesse?*

*Answ.* This is to cry up inward light, and to live in it, and therefore it is that we deny all false worships which is set up and practised in the darknesse.

*Thou saist, I have neither faith to believe, nor any reason to see that there is any Separated, I adde, and Consecrated places for divine worship, any such legal or ceremonial kind of holinesse, which renders duties performed there more acceptable unto God, then if performed by the same persons, and in the like manner in any other places.*

*Answ.* Thou hast all this while been pleading for that separated place to be the Church, and hast been holding forth a special presence of God in that worship which is there performed, and

and now thou saith, that duties performed there are no more acceptable unto God, then if performed in any other places, and if thou have neither faith to believe it, nor reason to see it, as thou saist, then thou might have spared thy pains in writing thy Book, for thy chief aim is to bring people to conform to the worship there observed, as the worship of God in his Church, which if duties be no more acceptable unto God which is there performed, then if performed in any other place, then such as withdraws from it may perform duties as acceptable unto God in other places, according to thy own faith and reason, & so it is not a true Church, nor a true worship, for the worship and duties performed in the true Church which is in God are only accepted of God, and in no other place or places whatsoever; and here thou hast pulled down thy own building with thy own hands.

*Thou saist, here then arises that ample provision that Christ hath made for his special presence in the places of religious worship, (viz.) from the Communion of Saints meeting in convenient separated places for publick worship, and from the promise annexed thereto, and not from any peculiar holinesse, in those places where they thus meet to worship God.*

*Ans<sup>w</sup>.* The Communion of Saints is in the light of Christ, and so saith John, *If we walk in the light as he is in the light, then have we fellowship one with another*; and this is not the state of Adam in the fall, neither can his Sonnes and Daughters perform a religious worship unto God, and so no Church either by Communion of Saints, or the place it self, and therefore such worshippers have not the promise annexed.

*In the fifth Chapter, thou seems to hold forth the special presence of God in publick worship, by his Train or Retinue of Angels, to which I answer generally.*

*Ans<sup>w</sup>.* That God is present in his publick worship which is performed in his spirit, was never yet denied by us, but thou hast not proved thy worship to be the worship of God, and therefore we say that Gods presence is not in it to the comfort of the worshipper, and this may answer all thy Jumbings about the Angels, for thou art not come to the Angelical Ministration.

*In the sixth Chapter thou seems to hold forth the practical inferences drawn from the presence of angels in the places of publick worship.*

*Ans.* When he bringeth forth his only-begotten Son into the world, he saith, and let all the angels of God worship him, and this is a full answer to this whole Chapter.

*In the seventh Chapter thou seems to hold forth Gods presence in publick worship by his word, with some other particulars relating to that matter, which I might mention and answer, if I did intend largeness, but finding the whole matter of thy Book to lye chiefly as to Church, worship, ministry, and practice, as they generally now stand, I shall not make needlesse repetitions, by answering the same thing over and over, yet this I say unto this Chapter, that Gods presence by his word is in his worship, and all that worship him aright he teaches them by his word, but that thy preaching is the word of God, or that the word of God is in thy preaching, or his presence by his word in that publick worship, through thy preaching, that thou hast not any where proved, and therefore it falls of it self.*

*In the eighth Chapter thou seems to hold forth practical inferences, that teachers of the word must not corrupt the word of God, and that it must be owned as Gods word, and received and mingled with faith, and practised in obedience.*

*Ans.* I answer generally, that they who are born of the word which is immortal, they do not corrupt it, but are true and faithfull ministers of it, and many have received it as it is indeed the word of God, and they mingle it with faith, and practise it in obedience, and such are doers of the word, and are blessed, but thy tongue must learn silence, and thou must know a new birth, and a new tongue, before thou can truly minister the word of God.

*In the ninth Chapter thou seems to hold forth the presence of God in his worship by his ministers, and that the truths of God must be heard, though from ungodly preachers, and that ministers are Gods Embassadors, and stewards of the mysteries of God, and that God and man works together in the conversion of souls, and production of saving faith.*

*Ans.*

*Ans.* Thou said even now, that teachers of the word must not corrupt the word; then how can an ungodly man preach it, and not corrupt it, and this matter being reduced out of thy general terms, and stated particularly into such as it doth properly belong, then we can truly say, that Gods presence is in his worship by his ministers, and that they are his Embassadors and Stewards of his mysteries, but we dare not say, that it is with ungodly men, or that the ministry of ungodly men doth work to the conversion of souls, or production of saving faith. Some few particulars of this Chapter I shall answer.

*Thou sayest, it is so certain a truth, that if the minister be bad, yet if he preach the pure word of God, we must receive the word, because we are not so much to regard the man preaching, as the word preached.*

*Ans.* No lye is of the truth, for it is as possible that the East and West should joyn together; as for a bad man, or an ungodly man to preach the pure word of God, for God doth not make use of such men to be his Embassadors or Stewards, neither can such work together with God in any service for him, because it is inconsistent with the pure nature of God, to be a co-worker with an ungodly man, for an ungodly man is against God, and God is against all his ungodlinesses; and these cannot possibly work together in man, being that they are contrary in nature, one to the other; and yet thou fears not to go about to prove this ungodly assertion from the ministry of Judas, and saith, that of all of them Christ said, he that receiveth you, receiveth me, and yet one of them was Judas Iscariot who also betrayed him. *Then thou sayest, we may plainly see by Christs own words, we may receive Christ by the ministry of Judas a traitor, nay, sayest thou, I might say a Devil.*

*Ans.* Thou art gotten into high prophaneesse, for when Judas was sent forth with the rest, he had part in the ministry, but when treacherous thoughts did rise in him, and that the Devil stirred him up to act his treachery, he was never a minister of Christ after that, and it may be read in the first of Acts, where the Disciples prayed, and said, **Shew which of these two, thou hast chosen, that he may take part of this ministry and A-**  
postle.

postleſhip, from which Iudas by tranſgreſſion fell, mark it, and conſider thy aſſertion.

*Thou ſaiſt, that every Saint ſhould have their garments died white in the blood of the Lamb, much more Chriſts Stewards, they ſhould be cloathed with the white robes of ſincerity to act unfeignedly for God.*

*Anſw.* Theſe are only words, as if one proud man ſhould bid another be humble, or one drunkard bid another be ſober, and tell them it ſhould be ſo, but view thy ſelf, and the reſt which thou looks upon to be ſtewards, and ſee if thou can find it ſo indeed, and if not, then you are not as you ſhould be by thy own confeſſion, and if Chriſts Stewards ſhould have their garments ſo died, then ſurely no bad man, or ungodly man, can ſtand in that office, neither is it poſſible, that any ſuch ſhould act unfeignedly for God, but who are his Stewards indeed, through the ſanctification of the Spirit, they are cloathed with his righteouſneſſe, and are approved in his ſight.

*In the tenth Chapter thou ſeems to hold forth practical deductions from Gods preſence with his miniſters, and ſaiſt, God is affronted by any indignities that are offered to his miniſters, and how can any have ſo impudent a face, ſayeſt thou, as to pretend they are ſent of God, who makes railing and reviling of others to be their work.*

*Anſw.* This is the work which thou art found to be in, who calls the miniſtration of the Spirit canting language, and Chriſts Miniſters Foxes and Hereticks, which ſurely are great indignities, and in the higheſt manner of railing and reviling by which thy practical deduction is found to be out of Gods preſence, and railing and reviling of others were never our work, though we do give righteous judgement againſt the Seed of the evil doer.

*In the eleventh Chapter, thou ſeems to hold forth Gods preſence in his worſhip by the holy ſpirit, and ſaiſt, the word and the ſpirit goes together, and thou ſaiſt, thou ſhall begin with the Evangelical Prophet Iſaiah, As for me, this is my Covenant with them, ſaiſt the Lord, my ſpirit which is upon thee, and my words which I have put into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds Seed, ſaiſt the Lord, from henceforth, and for ever.*

*Anſw.*



*Ans.* This was the word of the Lord unto the Prophet, and he had the spirit in the word, my spirit which is upon thee, (mark) here was the spirit upon him, and the word spake in the spirit, and the word put words into his mouth, (mark again) and the word said, my words shall not depart out of thy mouth, nor out of the mouth of thy Seed, (mark again) the word was in the Seed, and was not to depart out of the mouth of the Seed, nor out of the mouth of the Seeds Seed, from henceforth and for ever, saith the Lord; and this is the word that lives and abides for ever, and it is in the mouth of the Seed, and from the Seed are the words of the word spoken, and there is the true ministry, if thou hast an ear to hear; and here is the word and the spirit joined together, which is the word of the Gospel that we preach.

*Thou saist, all Gods children shall be clearly taught by the spirit of God.*

*Ans.* Then is man laid wholly aside in that work, and why art thou so offended at silent meetings, when thou saist all Gods children shall be clearly taught by his spirit; and if clearly, then it doth not admit of any conjunction in its teaching.

*Thou saist, mans preaching may fill the head full of notions, but the spirits teachings must fill the heart with real motions of grace and goodnesse towards God.*

*Ans.* Then let all flesh be silent, that notions may die and wither, and that the heart may come to be exercised towards God in his spirit, and then people will not be alwaies learning, as now they are amongst notions, but will come to the knowledge of the truth in the spirit, and so come to the joy of Gods salvation.

*Thou saist, take a Christian without faith, and you unchristian him.*

*Ans.* Every true Christian lives in the faith, and therefore cannot be taken without it, and so cannot be unchristianed, as being without it.

*In the twelfth Chapter, thou seems to hold forth the spirits teaching five ways, 1. by removing impediments, 2. by suggesting Gospel truths to the soul; 3. by enlightening the mind, 4. by strengthening the soul, 5. by raising truths.*

Thou

*Ans.* Thou art quite beside the matter, for these particulars do not so belong to the spirits teaching, as to its working, only the third particular is as to its manifestation, for to remove, suggest, strengthen, and raise, is a work of the spirit, but the teachings of the spirit is in checking, reproof, and convincing, and as the obedience is yielded to it, so it teaches to deny the evil which it doth convince of, and reprove for, and teaches to live in that which is good that comes from God, and so it teaches to deny ungodlinesse, and teaches to live soberly, mark it well.

*Thou saist, concerning the enlightning of the mind, that all the lights in the world is never able to make us see divine truths savingly, till we are enlightened of the Lord.*

*Ans.* Then why art thou contending against the light of the Lord, seeing thou saist that none can see divine truth savingly, till they be enlightned by him; would thou keep people from that which will let them see divine truths, but divine truths may be seen in the light, and yet not savingly, for salvation is not in the sight of truth, but in the union with it, for there may be much seen to be truth, and yet the error not forsaken.

*Thou saist, none are truly enlightned but those that are in Christ.*

*Ans.* The light of Christ doth enlighten every one that comes into the world, and yet every one that comes into the world is not in Christ, but as the light which is manifest from Christ is obeyed, so it worketh death upon the old man, and raise up life and immortality, and regenerates man into the nature of it, where he becomes a new creature in Christ, and is light in the Lord.

*Thou sayest, There is no true light that leads to salvation, but what comes from Christ the Son of righteousness.*

*Ans.* Then to preach that light is neither canting nor delusion as thou had termed it, for it is the light which comes from Christ the Sun of righteousness which we preach, and we know that there is not another name given under heaven by which any can be saved.

*Thou sayest, let others therefore sit down and embrace that so much*  
admi-

*mired darling of an inward natural, yet saving light in all, we know, saist thou, that it is but a changeling, and not the genuine off-spring of the spirit.*

*Ans.* Thou hast said, no light for salvation but from Christ, and now saith the light within is a changeling, and this is not agreeable with the Apostles doctrine who said, the light that shines in our hearts, gives us the light of the knowledge of the glory of God in the face of Christ Jesus, and thou cryes inward natural, yet saving light in all, and that it is but a changeling, but we say, the inward natural as it is of man is not saving to any, but the inward spiritual light as it comes from the nature of Christ, is saving to all that believe in it, but the condemnation of such as believe not, and therefore we say, that the light of Christ within, is not a changeling, but the *Alpha* and *Omega*, yesterday and to day, and the same for ever.

*In the thirteenth Chapter thou seems to hold forth the qualification of the spirits teachings, by teaching fully, pleasantly, seasonably, certainly, and profitably, and that it brings in no new lights objective; and thou saist, what makes souls to quit their comforts in this life, their friends, their estates, their liberties, yea their lives themselves rather then part with those truths the spirit hath taught them.*

*Ans.* Why this is the reason that makes them do all those things, because they love Christ more then all, and prizes the truth which he hath taught them more then all the world, but that thou art of the number of those that are so given up to God, and loves his truth, doth not any way appear, for thou enjoyes thy friends, thy estate, and liberty, and life, thou hast fulnesse, and art at ease, thou art not come to travel in hunger, and cold, and perils, to make known the glad tydings of the Gospel, thou art not in bonds and prisons for the truth of God and the testimony of a good conscience, these things comes not near unto thee, but thou art reviling the innocent, who have received the teachings of Gods spirit, and loves the truth above all the world, or the enjoyments of it, for which cause we suffer as to our libertie and estates, and our lives are in jeopardy, yet in the comfort of truth

we have our joycing, though thou adde afflictions to our sufferings.

*Thou saist, we have no foundation for such gradual teachings as to expect the spirit should teach more truths afterwards, then are written in the word of God.*

*Ans<sup>w</sup>.* The spirit of God is not limited, as to what may, or may not be in mans expectation, for God manifests the truth by his spirit according to his own pleasure, and in his own time, and the spirit opens the Scripture in fulfilling of them, and also manifests the mind of God in what he will further reveal and make known.

*Thou saist, though the spirit teaches in the word, that there can be no absolute perfection in this life, telling us in the words of S. John, that if we say we have no sin, &c. and yet saist thou, the spirit teaches the soul gradually to breathe after perfection.*

*Ans<sup>w</sup>.* The word and the spirit is perfect, and all born of the spirit are perfect, and the words of John in that Scripture doth not relate to the birth born of God, for when he comes to speak of that birth, he saith, whosoever is born of God sinneth not, &c. and that which sinneth not is perfect, and what good doth thy ministry if thou do not bring people to that which is perfect, or where would thou have people to be perfect, if they die imperfect? surely thy message is sad to that which breathes after perfection, and thou hast not received the gift from Christ, which is for perfecting of the Saints, and so thou art teaching another doctrine, then the true Ministers teaches, who labours that they may present every man perfect in Christ Jesus.

*I now come to thy last Chapter, wherein thou seems to hold forth practical deduction from Gods presence by his spirit; and thou saist, coming unto God, in a way that God never owned nor prescribed, is a direct turning away from him.*

*Ans<sup>w</sup>.* Christ is the way unto the Father, and there is none can come unto him by any other, and they that walk in this way are preserved out of all by paths, but they that walks in their own way, they turn directly from God, and if thou truly try thy self thou may find it so to be with thee.

*Thou saist, Gods Spirit teaches none to continue in the practice of*

*known sins, he doth not allow them to sin, and then teach them that it is to be spiritual to deem nothing sin that we possibly can commit.*

*Ans<sup>w</sup>.* The Spirit of God teaches to deny all sin, and all that obeys the Spirit they come to the Crosse which crucifies to the death the sinning nature, and so brings into righteousness and holiness of life, for the birth of the spirit sinneth not, neither doth the birth of the flesh work righteousness, and so he that commits sin, is of the devil, and doth not yield himself a servant to the Spirit of God.

*Thou saist, he that is taught by the Spirit, by that knowledge is carried out to purifie himself, and that the office of the Spirit is to sanctifie the soul; impurity of life, saist thou, is no livery for the disciple of Christ to wear.*

*Ans<sup>w</sup>.* He that purifies himself from sin by the power of the Spirit, he doth not live in sin, and he that doth not live in sin, is perfect, but thy livery hath not the shew of a true disciple of Christ, but the children of light are cloathed with his righteousness, and follows him in the daily Crosse.

*Thou saist, we may hear how excellent a thing it is to hear no ministers at all, but to sit still in silence, and to expect heavenly raptures, as if all were possessed with a dumb devil.*

*Ans<sup>w</sup>.* We hear Christs ministers, and yet are taught of God to wait upon him in silence, where we feel his presence with joy, and are gathered into the heavenly raptures of peace and blessedness, but thy tongue is unbridled, by which we know what is at liberty in thee, who shoots thy arrows against the righteous.

*Thou saist, the martyrs that submitted their necks to the block, and their bodies to the flames, yet never suffered for those things, which these obstinately maintain, who have fallen from hearing the word, and have left the ordinances, which we have good ground, saist thou, from the word of God, as brand as errors, and grosse delusions.*

*Ans<sup>w</sup>.* The martyrs of Jesus have ever suffered for his names sake, for they have always had a true testimony in the truth, against all deceit and false worship, for which they suffered, and for the same and no other thing doth bonds and afflictions be-tide us this day, so that we have good ground to brand the per-

persecuting spirit, as a spirit of error, and grosse delusion.

*Thou saist, that they that are taught of the Spirit of God, are taught love both to God and men, they then love God for himself, and men for Gods sake; tis true saist thou, love, (not envy, nor malice, nor reviling, nor hatred, nor back biting and slandering others that are not just of our opinion,) that is the fruit of the Spirit of God.*

*Ans.* Then behold from what spirit thy fruit is made manifest, for thy own work bears witness against thee, that thou art not in the love of God, without which none can truly love him, nor men for his sake. for thou that calls the light of Christ within delusion, thou loves not God, and thou that would have men hunted, and taken, and destroyed, thou dost not love them, but art in envy, and hatred, and malice against them, and thou that calls them foxes and hereticks, thou rails and reviles them, and all this because they are not just of thy opinion, but we are in the love of God, and have fervent love to him, and one another, and we do pity all people that abides in darknesse, and though by such we be evil intreated, yet we cannot render evil for evil, but overcomes the evil with good, and herein we bear good will to all men, as our lives do sufficiently manifest, and so having briefly cleared the truth, and the innocent, I shall shut thee up in thy own conclusion, desiring that thou henceforth may be warned, and do so no more, for certainly the hand of the Lord hath dealt gently with thee, and his love hath covered a multitude of faults; and for what thou hast done amisse, I desire thou may be truly humbled before the Lord for it, and come to repentance, that he may pardon it, and remit it, who still waits that he may be gracious; and herein my love is to thy soul, though I have borne a clear testimony against thy spirit, and in the power of God do judge it and condemn it, and shakes it off as a wanderer in the earth, and so in the seed immortal of God I go over it, for the Lamb reigns in his dominion, and the glory is his for ever.

*W. S.*

T H E E N D.

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Some few faults escaped the Reader is desired to correct.  
*pag. 9. line 19 read of after out. p. 11. l. 22. for them 7, then. p. 12. 2. for native 7. native. l. 26. read swift for swif.*